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614 barn rites, with only the ama tuno wudjo and
796 members present. All of this is done in order
241 to make the rice in the fields perfect. The
343 other great ritual complex of an agricultural
nature is at harvest time, and they may have
a third type if there is an especially good
harvest (like the thanksgiving feasts of the
Toradja).

778 I asked about the saoniwang, the magic stones
789 which are in front of the houses of all suku
342 and ama chiefs. Some have disappeared in Le-
614 loba and have not been replaced, but most of
● 823 them are still there. For example, the guru
has the mother stone before his house, and one
child stone, but other child stones are used
for foundations of houses. They are inserted
with many other stones in the masonry, but he
pointed to the specific ones. These saoniwang,
like the nubanara, which are placed in front of
the korke, are the big ones in the heap, the
mother, and the little ones, her children.
They hold the magic power of the chiefs, and
without them there is no power. Nevertheless,
in Leloba, even when the chief has no more
stones, he still holds some power, as if they
were still there. The guru has three for his
house, for war power, marriage power, and power
among suku, respectively. One of these is in
the hills behind. This, he says, has tremendous
power. He says such things seriously.

[773] These stones suddenly appeared long ago.
They came down from heaven after, or rather
with a heavy rain. Thus they are like the de-
scendance stones of, for example, Goa. Sao
means anchor and so does niwang. Thus the
meaning is that the power and with it the
group or man holding it are firmly and inex-
tricably tied to this land. However, all sorts
of stones are believed to have power. Many of
them are very little. Thus the kakang has a

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778 notable little stone with lots of agricultural
789 power. The objects which are possessed by the
614 suku and ama have no magic power; they are
823 only a form of wealth.

621 The eight kampongs of the Mudakaputu ge-
832 meente are:

1. Leloba
2. Wailolong
3. Lewohala
4. Lewoneda
5. Mudakaputu
6. Watuwiti
7. Riang Kamiß
8. Riang Kanali

237 Economic note: The tusks are like the stone
583 money of Yap. They are the basis for the local
436 economy, but have little intrinsic value. The
452 non-existent tusks of Larantuka are even better,
and the folklore concerning them is fantastic.
They are reckoned with and theoretically ex-
changed when they don't even exist. They keep
the marriage system going. They are parallel
to pure paper credit--something like interna-
tional balances.

621 The first six kampongs are the old time kam-
173 pongs. They were founded by the five sons of
Lenurat or their descendants, who came out of
Ili Mandiri. Thus the situation runs something
like this:

Sons: (1) Belawaburak founded Leloba. (2)
Keweluk founded Wailolong. (3) Kewaka founded
Lewohala and Lewoneda. (4) Bampowa founded
Mudakaputu. (5) Mado founded Watuwiti.

Daughters: (6) Emma married a man of Tand-
jung Bunga (and the folk there call the people
of the Blakang Gunung region "blake," i.e.,
mother's brother). (7) Hingi married a man of
Adonara (perhaps the people there would also

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764 in a new place and have children there, a tjompang, etc. (thus the Tjepang do not go back to their old home in the west).

764 Also, all women who marry out become members of their husbands' va'u and are buried there.

614 If it is impossible to take the body back to the kampong of origin, they at least get a bit of dirt from the cemetery there and take it to the far-off grave (a spot of land that is forever Veol!). This is a real duty, and they may travel very far to get it. Thus, if a Veol man dies in a far away kampong where there is no tuan tanah and no privilege, a bit of earth from the Veol cemetery (near the road here) is taken to his grave. A small feast is given, at which time only a fowl is sacrificed. This is done in the far-off kampong at the burial. However, then the family travel to Veol, no matter how far off it may be, and there they have the really big funeral feast. This is because the soul of the deceased always returns to the home kampong, that is, unless the clan section is already settled in a new place and has its own cemetery.

775 The souls of the dead live around the graves. 769 There is no special deadland here. Thus, when- 762 ever there is a feast in the kampong, people go to the cemetery and invite the souls to attend. The assistant sang a song which they use. Also, they kill a fowl there, in order to give a little food in advance (he said "voorschot").

[776] Also, they go to the spring and invite the water spirits, and give them a fowl too. (Now I see why they have the cry, "Who will feed me when I am dead?")

161 The real population of Veol--Ndung is not 769 three hundred and fifty, but thousands, as the dead live there too. The ancestor cult is thus tremendous in regard to the stature of the kampong.